



THE DAYBREAK.

"WANKAN TANHAN ANPAO KIN HIYOUNHIPI"—LUKE 1:78.

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DRAMA OF MISSIONS

Philadelphia. otonwe kin ekta Sept. 26, 1937, heehan tipi wan tanka e Convention Hall eciyapi kin he ohna Yewicašipi Wowaši kin he yukinipi kta on tohinni itokab woecon wan hececa econpi šni iyehanyan woonspe wakan, wocekiye, qa woohoda hena Anpetu Wakan ostan nonpa akihde pazopi. Owapaza opapi kin 1,500 henakecapi, qa dowan ospaye kin en wicaho kin 700 opapi. Wawayag hipi kin 25,000 hipi.

Cokata ihanke anokantanhan wicasa najinpi. Unma Yewicašipi eya ca-jeyatapi kin he takh tona owecinhan econpi kte cin hena oyaka najin; kicica kin he Psalmist eciyapi oko ohna iš našnana dowan ecee.

Owapazo ed taku pazopi kin: Oiyaye, okiyuspe topa, qa oenakiye wan.

Tokaheya kin, Oiyaye kin en St. Paul, akuita qeya ob Damascus otonwe kin etkiya Christian kin takpewicaye qa šicaya wicakuwa kta awacin ye kin icunhan CHRIST eciyatohan kicopi kin he pazopi. Iyokihe St. Ananias, hi qa St. Paul Baptima qupi woecon kin he econpi.

Okiyušpe 1. Wikoskanaka 30 woya-wakan cyagya wowaci wanji yuha škanpi. Dowan ospaye kin odowan wan dowanpi, hehand wicinyanna kin dena Caniciawega kašya canpeška makahde inajinpi qa "Woniya Wakan Uye", eyapi kin he dowanpi.

Okiyušpe 2. Canpakinza ospaye ko-ya okipapi on odowan wan "Inajin Po" eciyapi kin he ahiyayapi. Iyokihe Litany ptecena wan nakun dowanpi. De ohnayan CHRIST etanhan wa-econ awicapepi qon he oyate kin aki-mdeswicakiyapi.

Yewicašipi ohnayan waeconpi kte cin he iyowicapaštakapi.

Okiyušpe 3. Oyate woakipa yuha-pi qon he yuowecinhan wikcemna ki-ya oyag pazopi. Maka kin owancaya

Yewicašipi Woawanyake tona cašo-taninpi kin hena ecekcen Christian woonspe qa wacinyanpi etanhan iyoy-anpa wan wicahiyohi kin on taku tona Yewicašipi Wowaši econ aupi kin ehna woecon qon hena okagapi qa iyeceda-ya waeconpi on yuataninyan woyaka-pi. Woecon kindena etanhan tona okihipica kin en tuwepi qeya heced olanyanpi kin hena eepi ed unpi on ake waeconpi kin ed okipapi.

DRAMA OF MISSIONS

SOUTH DAKOTA INDIANS

Scene 1. The Indians seek a Missionary.

Place: Cheyenne River Agency, Dakota Territory.

Time: Sumner 1888.

CHARACTERS

BISHOP HARE (40 - of frail physique)

REV. HENRY SWIFT, a missionary (55)

CHIEF GALL—of the Hunkpapa Tribe

Tipi Sapa, later known as Philip Deloria, a deacon and -of the Yank tonias (30).

CHIEF NO HEART, a Cheyenne

CHIEF JOHN GRASS, a Hunkpapa

INDIANS (12 to 15 males)

1. DISCOVERED: Bishop Hare, Rev. Henry Swift, Deloria, Chief no heart they are discussing the feasibility of Granting the Request of Chief Gall to send a missionary North.

2. FATHER SWIFT (addressing Bishop Hare): My belief, Bishop, is that we should give further consideration to Chief Gall's request to send out a missionary to his people.

3. BISHOP HARE: Is it not significant that of their own free will this tribe should appeal to our church in this way at this time?

4. DELORA: May I say, Bishop, that in my humble opinion as a Christian and one of the Episcopal faith,

that I believe Chief Gall and the Hunkpapas should.

5. CHIEF NO HEART (interrupting, pointing off left): Look! Chief Gall—he come!

2. ENTER LEFT. Chief Gall, Chief John Grass and Indians in Single File. They advance to left center.

6. CHIEF GALL (with uplifted hand): "How Kola"—(meaning "hello" or "greetings, friends")

3. All the Indians raise right arms and repeat the greeting and the Bishop and his group do likewise.

8. CHIEF GALL (to Bishop): "Itan-can" (pronounced E-ton-chon and means Chief Holy Man "Wicaša" (pronounced Wee-cha-sha)— "Wakan" with final syllable like a nasal tone, French sound) "We have long heard of great work you are doing for our people in Dakota. My people would like for you to send us a missionary to do the same good things for the Hunkpapas.

9. BISHOP HARE: Great Chief Gall—my good friends: I am glad to receive this request from you. We will be glad too to give it consideration and I, with Father Swift, Chief Tipi Sapa and Chief No Heart will be pleased to visit your people later and give you our answer.

10. CHIEF GALL: Great White Friend—then I and my people, we go home and wait and hope you come soon and bring us missionary to Hunkpapas.

11. Chief Gall and Indians, with uplifted arm, exit in single file left. the Bishop and his group hold up their arms until the Indians disappear.

SOUTH DAKOTA INDIANS

Scene 2.—The Unveiling of the monument.

Place: St. Elizabeth's Mission, Wak-pala, S. D.

ANPAO—THE DAYBREAK

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EDITORS

Rev. Paul H. Barbour - Mission, S. D.
Rev. C. C. Rouillard--Little Eagle, S. D.

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(The Daybreak)

Wi akenonpa (one year eca) kašpapi zaptan kajujupi kta.

Time: August, 1935—On the occasion of the annual Indian convocation.

CHARACTERS

BISHOP ROBERTS
VINE DELORIA, son of Philip Deloria (30).

REV. K. BRENT WOODRUFF (32)
REV. JOHN B. CLARK, missionary to Standing Rock Indians (45).

DAVID CLARK, Dean of Indian Work (42).

THE JUNIOR CLERGY. INDIAN MEN, WOMEN AND CHILDREN

1. Discovered: A large group of Indian men and women in present day dress. They are standing around the veiled monumentan obelisk built of stones and petrified wood gathered from around the different mission stations on the reservation.

2. Men as a rule have short hair, although a few among the older ones have long hair. Many wear moccasins and old hats; Kaki clothes; very few wear neckties.

Women in dresses made of bright-colored calicos and prints bright colored shawls, long skirts and many petticoats; A few black umbrellas up stage.

Little Boys in overalls and skirts; girls have bright-colored dresses of light material; many have bobbed Hair; some of the boys wear white trousers.

4. Enter right center, stage G to

with old fashioned foot bellows, the processional appears.

4. Enter right center, stage G to stage C; the junior clergy, Vine Deloria, Father Woodruff, the Two Clarks, Bishop Roberts. They come to a halt center.

5. BISHOP ROBERTS (Advancing). Oh, let us worship the Lord in the beauty of holiness. Here in God's great out-of-doors we come this day to praise Him for the blessing that He has bestowed upon our among the Indians in this land of the Dakotas. Let us pray.

We are gathered here on this Sunday afternoon to unveil and to dedicate this monument. Upon the plate before you are inscribed the words "Erected to commemorate the Fiftieth Anniversary of the estab-

ment of the Episcopal Church among the Standing Rock Dakotas by William Hobart Hare, D. D., first Bishop of South Dakota."

I will now ask the Rev. Vine Deloria, son of Tipi Sapa, the first Christian missionary of our Church to those people, to unveil this monument.

6. Deloria advances and pulls the Cord. The white veiling falls to the ground. The people gasp as they gaze intently upon the monument.

7. Bishop Roberts: The hymn that led Tipi Sapa, the father of our beloved friend, Vine Deloria, to accept Jesus Christ as his Saviour, is known by all of you—"Guide me, O thou great Jehovah" Let us all sing it.

8. The little organ plays the hymn with the Clergy and the Indians singing.

"Yus a-ma-yan, ye. Jeovah, Op-
si-ya- wa-un kin ded.

Qa na-pe u-ma-ki-ya ye, He-ced on
ya-ni kta ce.

Wod-ma-yan ye, O A-gu-ya-pi
Wa-kan.

Wod-ma-yan ye, O A-gu-ya-pi
wa-kan. Amen."

9. The Indians now crowd around the Bishop shaking his hand and greeting the clergy. There is a sound of many voices as the curtain slowly closes.

SOUTH DAKOTA INDIAN

Alaska makoce etanhan ins' eya ikpazopi kin en Dr. Grafton Burke, wicapata pejuhuta wicašta kin he, heciya Ikcewicašta unpi kin etanhan wanji John Sontay, waniyetu 105 kin he, decana tanyan išta apiyapi on ake taku wanyaka okihi kin he okage. Iye

hed un kin on yupiya oyate kin wa-wacincicaye.

Kisonna Oyate, Spayowicastaapi qa oyate unmapi kin hena ins' eya iye o-unyanpi ekta taku okitaninyan akipapi wanjikji kpazopi. Decen wae-conpi kin he icunhan oko ohna Dowan Ospeye 700 kin hena dowanpi ecee.

Okiyušpe 4. Owapazo opapi kin qa wawanyaka koya iyuha ptaya dowanpi.

"CHRIST Eciyatihan Watesdagkicatonpi"

Oenakiye ed taku cajeyatapi kin he Christ eciyatihan watesdagkicatonpi eyapi kin hee. Ake St. Paul toni kin etanhan, owicakaške tipi mahed, mazaicaliha ikoyag yanke cin icunhan II Timothy etanhan oehde qeya wi-yuskin qa woohiye icu kta awacin oyake hena hdawa pazopi.

Oyate obe iyohi tiyata ehanna qa dehan token heyake kitonpi ece kin iyeced heyake kičunpi qa woimnayan cokatakiya kicihdeya au. Wicasa Wakan opawinge tonakeca heyake wakan kičunpi qa opapi. Canicipawega yuha tokeheya manipi ece kin heca napcinwankapi. Wizinje yuha koya upi on tipi kin ataya waštemna, nakun canwapa yuha ota opapi, cankuye yamni ohna cokatakiya au.

"Yewicasipi Hecetudapi Kin."

Hehan Okodakiciye Wakan kin tu-wepi kin ataya eekiya "Yewicasipi Hecetudapi Kin" caje oiciwawicasi. Heced iyeced topa owechinhan cokata wapetogtonya hinajinpi qa caje okiwapi. (a) Wotanin-wašte owa kin; (b) Pejuhuta-wicasa kin; (c) Waonspekiya kin, qa (sd) Ti-kage kin. Bishop qeya nakun heconpi, ohakab Okodakiciye Wakan kin he apuseton. "Okodakiciye Wakan" kin hecetudapi kin he hotanka on yawa qa iyuha yusuta wi-caši. Yunkan tona he Convention Hall ed timahed unpi kin ptaya ho koya on heced tawacinpri e keya ihduwicakapi on ataya inajinpi qa Woyatani odowan kin he dowanpi.

Cokata ekta taku on owanyas waste kte cin ecee on apiyapi, qa petijanjan caje obe ota on aijojanjanwicayapi. Taku iyuha wiypakpa ece on kagapi.

Taku kahotonpi, yuhotonpi qaisi vacotonpica obe ota hena dowanpi koya icicahiyapi kin on wowinihan qa tuwe kašta wowanyake kin de išta on wan-yake kinhan Okodakiciye.

Wakan kin nakicijin qa okiye kta woawacin icu kta wan heca.

Woecon tanka kin de en eya oputkanyan Niobrara Deanery etanhan de-na opapi, Rev. Mr. Vine V. DeGraa, Mrs. Nancy American Horse qa Mrs Mathilda E. Rouillard qa Cyril C. Rouillard.

Tona Woecon kin de iyukcanpi qa inyankekiyapi qa nina tanyan unkuwapi kin, niyepi eekiya unkipi kin he-na on de wopida unkeyapi kin he unhdutaninpi uncipi.

Cantewașteya iyuha Christmas on nape unniyuzapi.

Iapi Kañiga, Yuotanin.

THE PASTORAL LETTER

*Dear Brethren of the Clergy
and Laity:*

"There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity; men's hearts failing them for fear and for looking after those things which are coming on the earth. When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Lk. 21: 25-26 and 28.

We have reason to thank God and to feel encouraged. There is evidence of new vitality in the Church. The call of our Forward Movement has been heard in its farthest outposts. Zeal has been quickened, hearts have been touched and minds have been enriched by printed and spoken words of Christian truth presented in new and compelling forms. We give thanks for this manifestation of new power and rejoice that the work of the Forward Movement will continue. Already it has borne fruit in a fresh allegiance to the Church's program. Dioceses and missionary districts are declaring their desire to assume a larger responsibility for the cause of Missions. Individuals are offering themselves and their substance with rekindled devotion.

It is our prayer that this may be a prophecy of greater loyalty throughout the Church and a foretaste of a more general acceptance of the claims of Christ upon the world.

Wars and rumors of wars, hunger, discouragement, unhappiness and bewilderment seem to be accepted by many as the inevitable lot of man. Disillusionment is giving rise to cynicism which, in turn, is creating selfish-

ness. So widespread is the crisis that there is no possibility of recovery except by a turn to the elemental facts of life and religion. At the center of our difficulties is indifference towards the things which we, as Christians, believe to be fundamental. Thoughtful leaders are beginning to feel that something is needed to persuade men to believe that this is God's world and that He is in it. His purpose for man's good is at the heart of it. His will summons us to enlist all that we are and all we have in His service.

The task of the next generation of Christians, therefore, may be not only to settle differences of opinion on doctrine and administration but also to stand together for an interpretation of the universe in terms of belief in God and the truth that He is in Christ reconciling the world to Himself.

Christian morality and social security depend on belief in the Fatherhood of God and on a consciousness of the unity of mankind, realized in terms of actual brotherhood. Justice, fair play, the square deal and other standards of the moralist have vitality only as they are set against a background of religion. God is the bond of unity among men. Common religion, rightly understood and loyally followed, creates common purposes and ideals. Whenever nations of the same faith go to war, they have forgotten the very tie that ensures peace. The Christian conception of God's purpose is man's hope of understanding among nations and races.

War is hateful not only because of its terrible waste of human life and wealth but also because it is the denial of every principle of Christianity. Modern warfare is no longer limited to the activities of armed forces but, as we well know today, it is the bombing of defenseless cities and the deliberate slaughter of men, women and children. Exploitation is un-Christian not merely because it is unfair to groups or individuals but chiefly because it is a denial of the Fatherhood of God. The deepest and most enduring motive for betterment is the belief that all men, regardless of race, nationality, and class are brothers and the children of one common Father. No member or group of members of God's family may be sacrificed deliberately for the well-being of a more powerful man or nation. We are members one of another, so that if one member suffers all the members suffer with him. Our present moral and economic difficul-

ties can be traced to the exploitation of the weak and helpless by the strong, and the way out will be found when every man learns to think in terms of other people's rights and to regard the needs of his remotest fellow man as his own or as those of his blood brother.

The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with those crises that bring misery and need to God's children. Hunger, persecution, exploitation and injustice, all the ills that beset man and hinder the development of free personality, are its responsibility. Our hearts must be stirred in such a way that it will be our desire and passion to find jobs for the jobless, to carry hope to the hopeless; to assure relief to the oppressed, as in the words of the Oxford Conference on Life and Work, "to secure the best possible social and economic structure in so far as such structures and institutions are determined by human decisions."

Because we believe in God we must protect against the view that national necessity justifies conquest and exploitation. It is highly important that nations renounce war, but first there must be the abandonment of that group selfishness which is satisfied at the expense of the weak and ignorant. The Christian Gospel is shot through with the concepts of love, peace and brotherhood, and we bow our heads in shame that as individuals, groups and nations we have as openly ignored these virtues and have allowed what we call economic necessity to make us forget moral law.

Relationship to God is an end in itself. It is no mere by-product of the moral life. "This is life eternal that they might know Thee, the only God and Jesus Christ whom thou hast sent." Belief in God's existence and love is our source of power for social and moral improvement.

That the mission of the Church is directed toward the meeting of our present crises may not be obvious to the world. The Church's program, interpreted in terms of budgets and needs, seems remote from the suffering of hungry men and from the fears of war-obsessed nations. The apparent remoteness, however, is not real. In our three-fold program of missions, social service and religious ed-

ucation we aim to bring to the world that which is essential to its welfare, a desire to bear the burdens of others. We seek to teach social morality and to raise it to new levels of God-consciousness and Christ-likeness.

To do this requires a constant emphasis upon education. We need and we ask for the co-operation of all agencies that are entrusted with the responsibility of teaching. Universities, colleges and schools can be of help to the Church in emphasizing basic Christian principles. We do not believe that there is any complete separateness between religious and secular education, and we urge a study by clergy, educators and parents of ways and means by which the two may be co-ordinated and their common purposes be defined and encouraged.

Church, university and school are all concerned with the development of character. Their tasks cannot be separated. Sharing their responsibility is the Christian home. If one of these agencies is weakened, all lose power. The home and the family should stand at the center of our Christian society. To strengthen them and to stress the sanctity of marriage must be a constant part of our educational plan.

Rather than this Christian attitude towards education and the Church's program being something apart from the current of human life, it is vitally necessary to it. Economic and social disorder make it more and not less important. Christianity has been called a smothered religion—smothered by all kinds of forces, within and without. We must not allow fear or selfishness to smooth this program which, we repeat, is the concrete expression of our Christian faith.

Jesus Christ based His life on the Fatherhood of God and the Brotherhood of Man. Our hope of extending and strengthening man's belief in God and in the value of human personality will be found in what we do more than in what we say. The world's need deepens our obligation to propagate the Christian Gospel. As we contemplate man's helplessness and necessity, the cause of Missions becomes more and more compelling and the Forward Movement an inevitable response to the hunger of human hearts.

The mission of the Church of Christ cannot be fulfilled until the scattered

parts of Christ's flock are brought together to accomplish the common task with united mind and heart. A world united in Christ is an ideal born not to economic necessity or of the pressure of pagan society but of the very nature of the religion of Jesus Christ. We rejoice that the conferences at Oxford and Edinburgh have brought this truth home to the world with new vision and power. We thank God that already there are outstanding examples of unification among Christian bodies. The establishment of intercommunion between the Anglican and the Old Catholic Churches, the amalgamation of the Presbyterian, Methodist and Congregational Church of Canada into a United Church, the proposed merger of the great Methodist groups in the United States all point the way to a growing unity in Christ. We are convinced, however, that the ideal of unity need not prevent cooperation among groups of widely differing traditions. There are those who feel that such co-operation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such co-operation may be a valuable and important preparation for the united Church that is to come.

In affirming our conviction of the need of a Christian interpretation of life we also affirm our belief in the imperative need of a unified Christendom and of a Church which in its oneness shall proclaim the love of God as revealed in Jesus Christ and our responsibilities as citizens of His Kingdom.

It is in our awakened passion for justice, in our deepened sense of Christian responsibility and in our recognition of the need of unity that our hope for the future lies. Here we rest our assurance of a happier future and our conviction that the tabernacle of God is with men and that He maketh all things new.

"Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

ST. PHILIP'S SOCIETY FOR TEACHING MISSIONS

Presents

A PROGRAM OF SPECIAL SERVICES FOR ADULTS OR CHILDREN.

Special services are most effective

when they include the cardinal principles of the Christian life. An exposition of the five points on the card "God's Corner" provides a definite plan for everyone. The card and a picture can be presented to each child or adult after the service or series of addresses. With these "helps" placed in his Bible or tacked up on his wall the believer will have before the plan which you have outlined in your addresses.

I. Look at the Lord Jesus: 1. Have several large pictures of Christ in the church. Explain them. 2. Through portraits and word-pictures help the listeners to form an adequate mental conception of Christ. Point out the importance of Christian pictures in the home.

II. Listen to the Lord Jesus: 1. Christ wants to speak a message to us as he did to the disciples of old. 2. The Master speaks through His Word. Open the Bibles and read together. 3. A period of quiet gives the Lord an opportunity; "Speak Lord for thy servant heareth."

III. Talk to the Lord Jesus: 1. Encourage the people to tell the Saviour of their own successes and failures, hopes and defeats. 2. Pray for those those we love. 3. Ask for spiritual leadership in every decision. Pray "Thy Will be Done."

IV. Sing to the Lord Jesus: 1. Stress the place of praise in the Christian Life. All nature glorifies God.

It is a good thing to observe Christmas, but there is a better thing than the observance of Christmas,

and that is keeping Christmas in our hearts. Are you willing to forget what you have done for other people, and to remember what other people, have done for you; to ignore what the world owes you and to think what you owe the world, to put your rights in the background and your duties in the foreground; to see that your fellow men are just as real as you are and try to look behind their faces to their hearts, hungry for joy. To realize that probably one of the reasons for your existence is not what you are going to get out of life, but what you are going to give to life, to look around for a place where you can sow the spirit of Christmas.